

SATURDAY, 6TH APRIL, 1878.]

[CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS
PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,
ODDH, AND CENTRAL PROVINCES,
Received up to 30th March, 1878.

POLITICAL.

The *Lauh-i-Mahfáz* of the 22nd March says that it appears to be a matter of doubt whether a European Congress will actually meet to settle the Eastern question. The European powers demand that all the conditions of peace concluded between Russia and Turkey should be submitted before the Congress, to which Russia does not agree. Greece also claims to appear at the Congress, and her request is backed up by England. But Russia says that Greece has no right to take part in a Congress of the great powers of Europe, but that she may be allowed to delegate the protection of her interests at the Congress to any of the great powers. Moreover, it is generally stated that the Porte has appointed Safvat Pasha as its plenipotentiary at the Congress. But we are not inclined to give credence to this report, because the European powers

Circulation,
85 copies.

not only refrained from interfering in the war, but also neglected to mediate for peace between the belligerents. Thus the Turks have had to make their own arrangements for peace with their enemy : then how is any interference on the part of the European powers justifiable now ? And why should the Turks and the Russians tolerate this interference ? Suppose that the Turks have given their whole country to Russia of their own accord, or that Russia has taken from the Porte by force whatever she liked. If the European powers kept aloof when this was being done, what right have they now to call for an account of what has been done ? Every man has a right to dispose of his property as he likes. If Russia and the Porte challenge the right of the European powers to interfere, what answer will the latter give ? If the latter threaten war, the threat will not have any effect upon the former. No fear of war can intimidate Russia. She only dreaded a struggle with the Porte, but she has now undergone that severe ordeal. Germany, whose influence is now paramount in Europe, has no interests at stake in the Eastern question. Moreover, she is a friendly ally of Russia. Austria and England have indeed an interest in the Eastern question. But since Austria has been defeated by Germany, she has lost all courage and spirit. She dare not fight with Russia alone. She may take action in conjunction with England. But England now excessively loves its money and soldiers. Russia makes a free use of her soldiers on every occasion without the least hesitation. This being the case, why should the wise statesmen of England think it advisable to enter in a struggle with an idiot like Russia ? In these circumstances there is no chance of a war breaking out in Europe. But, on the other hand, looking at the absolute refusal of Russia to lay the treaty of peace on the table at the Congress, and the emphatic declaration of England that she does not bind herself to follow the decisions of the Congress, war appears to be inevitable.

A correspondent of the *Khurshid-i-A'lam* of the 25th March, in reference to the Eastern policy of England, says that England distinctly told the Russian power that the advance of Russian troops towards Constantinople would compel her to take up arms for the defence of British interests. But the Russian army, in utter disregard of this warning, continued to advance towards the Turkish capital. On the entry of Russian troops in Constantinople, Parliament assembled and discussed the question of protecting British interests. The result of these parliamentary deliberations was that Lord Derby intimated to the Porte that it could expect no aid from England. If the Porte knew at the outset that England would not render aid to it, it would never have gone to war with Russia, but would have settled the matter amicably. But the fact of the matter is that it did not despair of English aid to the last moment. England fell a dupe to the advice of timid and prejudiced politicians in her Eastern policy; and the result of this is that her prestige has greatly suffered. Her forbearance has also emboldened Russia to make extravagant demands from the vanquished Porte. Russia at first proposed that the Dardanelles should be open to the ships of all European powers as well as to her own. But now she demands that none but Russian ships should enter the Dardanelles. It was advisable for England to have assisted the Porte on several grounds,—(1) because she would have fulfilled the treaty of 1856, (2) a display of sympathy on her part with the Sultan would have won for her the lasting gratitude of her Indian Musalman subjects, (3) her military officers would have had an opportunity of acquiring fame.

The following is the substance of an editorial in the *Quah Akhbār* of the 30th March regarding the growing critical relations between England and Russia:—The Russians have subjected the Turks to the horrors of a disastrous war without just cause; and ere

Circulation,
700 copies.

not only refrained from interfering in the war, but also neglected to mediate for peace between the belligerents. Thus the Turks have had to make their own arrangements for peace with their enemy : then how is any interference on the part of the European powers justifiable now ? And why should the Turks and the Russians tolerate this interference ? Suppose that the Turks have given their whole country to Russia of their own accord, or that Russia has taken from the Porte by force whatever she liked. If the European powers kept aloof when this was being done, what right have they now to call for an account of what has been done ? Every man has a right to dispose of his property as he likes. If Russia and the Porte challenge the right of the European powers to interfere, what answer will the latter give ? If the latter threaten war, the threat will not have any effect upon the former. No fear of war can intimidate Russia. She only dreaded a struggle with the Porte, but she has now undergone that severe ordeal. Germany, whose influence is now paramount in Europe, has no interests at stake in the Eastern question. Moreover, she is a friendly ally of Russia. Austria and England have indeed an interest in the Eastern question. But since Austria has been defeated by Germany, she has lost all courage and spirit. She dare not fight with Russia alone. She may take action in conjunction with England. But England now excessively loves its money and soldiers. Russia makes a free use of her soldiers on every occasion without the least hesitation. This being the case, why should the wise statesmen of England think it advisable to enter in a struggle with an idiot like Russia ? In these circumstances there is no chance of a war breaking out in Europe. But, on the other hand, looking at the absolute refusal of Russia to lay the treaty of peace on the table at the Congress, and the emphatic declaration of England that she does not bind herself to follow the decisions of the Congress, war appears to be inevitable.

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Circulation,
700 copies.

long they will reap the fruits of their evil deeds. It appears that England is now about to take all conceit out of Russia and bring her to her senses. In the beginning of the Turko-Russian war England deemed it advisable to refrain from all interference. Her policy of neutrality induced short-sighted men to rail at her in a variety of ways. But it was beyond dispute an act of wisdom on her part to stand aloof from the war. Now that British interests are threatened by Russian encroachments she has without hesitation expressed her displeasure at the proceedings of Russia. The Russian troops have advanced very near Constantinople and the Dardanelles, and, therefore, England apprehends that the Russians may at any time attempt to seize possession of those places. Moreover, Russia refuses to make the peace conditions public, but England rightly insists that they should be submitted before the Congress. England has also declared that if all the peace conditions are not submitted before the Congress, it is of no use to hold the Congress at all. It appears from the newspapers of France that if England does not join the Congress, France will also not join it. If a general war breaks out in Europe, there is strong hope that France will side with England. The interests of Austria militate against a Russian alliance. It is, therefore, probable that she will also cast in her lot with England, especially because she will then have an opportunity of freeing herself from the German bondage under which she is smarting. As for the Turks, they have no doubt seemingly made friends with the Russians. But there is an old and inveterate enmity between the Turks and the Russians, which no single treaty of peace between them can remove. There is, therefore, good reason to believe that, in the event of a war between England and Russia, the Turks will espouse the cause of the former. But in their present exhausted state they will prefer to remain neutral. Even if France and Austria do not espouse the cause of England, Russia alone has not the slightest chance of suc-

cess in a struggle with England. The readiness for war which England has lately shown will serve to falsify the statements of those ignorant persons who attributed her neutrality in the late Russo-Turkish war to weakness and timidity.

NATIVE STATES.

The *Panjabi Akhbár* of the 23rd March, in its correspondence columns, complains of the prevalence of theft in Bharatpur.

Circulation,
325 copies.

The *Khurshid-i-Álam* of the 25th March, on the authority of its correspondent, complains of the prevalence of oppression and injustice in the Kishangarh State, Rajputana.

The mismanagement of the Kishangarh State, Rajputana.

A Gusain possessed two villages from the time of the kings of Delhi. Sometime ago he did not pay the *nazarana* to the Maharaja, and was, therefore, expelled from the State and all his property confiscated. Another Gusain of the same fraternity paid the Maharaja a *nazarana* of Rs. 10,000, and was placed on the *gaddi*. Any man can get the jagir or estate of another man by paying a higher *nazarana* to the State than the latter. Diwan Sobhag Singh has so arranged matters that the complaints of petitioners do not reach the ears of the Maharaja. If any man memorialises the Maharaja, he incurs the displeasure of the Diwan. To recoup the expenditure incurred in celebrating the marriages of his two daughters last year, the Maharaja levied a tax upon the people at the rates of Rs. 12 and Rs. 3. Likewise the expense which the visit of the Maharaja to Delhi on the occasion of the Imperial Assemblage involved was met by contributions by the people. At the present time of distress, when the peasants find it very difficult to support their own cattle, they have to provide grass and fodder for the horses, camels, &c., of the Maharaja. The Maharaja has practically retired from the world, and left the entire management of the State in the hands of the Diwan. His sons are luxurious in their habits. The *Holi* festival is

celebrated with great indecency in Kishangarh. The Government should make some arrangements to secure the inhabitants of such States against the oppressions of the chiefs and their officers. In commenting upon the above article, the editor remarks that it is surprising that the British Government exerts itself so much to establish peace and order in distant countries, while it neglects to reform the administration of its own feudatory States.

THE VERNACULAR PRESS ACT.

Circulation,
343 copies.

The *Aligarh Institute Gazette* of the 23rd March says that the regret expressed by Lord Lytton in his speech at the time of passing the Vernacular Press Bill will not fail to touch many hearts. There is no doubt that an Englishman, whose nation acquired the liberty of the press through bloodshed, and conferred it as a gift upon its Indian subjects, must have been very sorry to withdraw that privilege from them. Every word in the speech of His Excellency the Viceroy is expressive of sorrow and grief for what our incapacity has constrained him to do. The Government, the Native Chiefs, and native gentlemen were at one in thinking that the vernacular newspapers were in a very bad state. If native gentlemen had not quietly brooked the libellous attacks of vernacular newspapers, the civil courts would have been flooded with suits for damages for loss of honour against the latter. The great difficulty which the Government had to encounter in dealing with the vernacular press was to devise a suitable scheme for the suppression of this growing evil. There is no doubt that some men, who appreciated the liberty of the press and regarded it as a point of national honour, will be aggrieved at the measure adopted by the Government. But at the same time they can easily imagine that the Government had no alternative. The existence of the disease was acknowledged on all hands, and there was no other remedy than that prescribed by the Government. It

is clear from the speech of Lord Lytton that no man felt more keenly the loss of the freedom of the vernacular press than Lord Lytton. But nothing else could be done when we proved unworthy of maintaining our liberty, and no other remedy was possible. Is there any man who will not be amazed on reading the extracts from vernacular newspapers quoted by his Excellency the Viceroy in his speech? There is no man but will say that the Government should have done long ago what it has done now.

If the press of any country lays claim to liberty, it should be its first duty to be faithful to the Government of the country. It should be also free and unbiased in the expression of its opinion. It is beyond dispute that the native press failed in both these respects. We have perhaps made a mistake in regard to the first point. It does not appear from past history that a Government as peaceful and merciful as the Government of India ever existed in the world. No nation ever ruled so excellently and leniently over a foreign people as the British do over India. This being the case, is it possible to suppose that any man can be an ill-wisher of the Government of India? Therefore we must state the first charge against the vernacular press, thus—that the tone of the vernacular press did not appear to smack of loyalty towards the Government. But it is an indisputable fact that the vernacular press is not free in the expression of its opinion, because no editor in upper India (the editor of the *Aligarh Institute Gazette* would be the first to enter his name in the list of the editors of upper India,) understands the real meaning of the liberty of the press, or possesses the necessary ability to criticise the acts of the Government.

Lord Lytton was pleased to confer an honour upon the members of the Indian press which was beyond the reach of their most sanguine expectations. It was his earnest desire that

the relations of the native press with the Government should be characterised by truthfulness, honesty, freedom, and faithfulness. Indeed, he wanted to enhance our dignity, but he failed owing to our unfitness. The Vernacular Press Act which he has enacted is very lenient. It is preventive rather than punitive. Compared with the press laws of Turkey, France, and Russia, the Indian Vernacular Press Act is very lenient. The Vernacular Press Act in no way affects the dignity and freedom of those vernacular newspapers which were already free from those evils for the suppression whereof it has been enacted. A hope has been also held out to us that when education becomes general in the country, and we are able to appreciate the gift of a free press, the Act can be abolished.

Circulation,
343 copies.

The *Aligarh Institute Gazette* of the 26th March, referring to the publication of Urdu translations of some objectionable articles regarding Russia, which appeared in the *Indian Times* and the *Daily News*, in some vernacular newspapers, argues that vernacular newspapers are not warranted in translating any articles of English newspapers which contain matter forbidden by Act IX of 1878 to be published in vernacular newspapers.

Circulation,
140 copies.

The *Bhārat Bandhu* of the 22nd March sympathises with the objects of the Government in enacting Act IX of 1878. We are surprised to read the extracts from vernacular newspapers quoted by Sir A. J. Arbuthnot in his speech at the time of introducing the Vernacular Press Bill. Those extracts are really a cause of shame to the press of this country. It is surprising that the Government tolerated so long the liberty of such seditious newspapers. They should have been long ago deprived of their liberty. It should always be the duty of a newspaper to advance the cause of education, to publish true news, to strengthen the relations existing between the

Government and the people. But it is to be regretted that by our own foolishness we have lost an invaluable jewel. Our own unfitness has subjected us to this slight. If we had not vexed the Government by our unfounded charges against it, why would it think it necessary to waste its valuable time in devising a scheme for putting restrictions upon our liberty? Would it not be sorry to uproot a tree which it has planted and watered with its own hands? From the experience which the Government has had of the liberty of the press in England, the Government thought it would prove a noble tree, and, therefore, planted it in India, under the firm conviction that it would bear nectareous fruits. Unfortunately the atmosphere of our country, being tainted by ignorance, has turned it into a poisonous tree. Accordingly the Government, with a view to its own security and that of the people, has deemed it indispensable to uproot it. It is obvious from the speech of Lord Lytton with what grief and reluctance he passed the Bill. Further on, the editor says that the Government has distinctly stated that it has enacted the Act in question, not with a view to punish but to prevent the publication of objectionable articles. What a good thing it is that the power of enforcing this Act has been vested only in the local Governments. The editor justifies the exclusion of the Indian newspapers published in English from the operation of Act IX of 1878, on two grounds, (1) that vernacular newspapers are read by those men who are unable to think for themselves, and can, therefore, relax their loyalty towards the Government, (2) that only the vernacular newspapers had offended, and, therefore, it was not right to inflict an unmerited punishment on the English section of the Indian press which was innocent. But if the papers published in English do not behave with care and caution, they will also forfeit their liberty sooner or later.

The *Urdu Akhbar* (published in Marathi at Akola) of the 23rd March, in commenting upon the Vernacular Press Act,

Circulation,
130 copies.

observes that the natives out of gratitude for the many advantages which they enjoy under British rule exhibit perfect loyalty towards the Government. We look upon the Government as our father, and as we are accustomed to enjoy full comfort and ease under the Government, the slightest injustice or trouble appears intolerable to us, and calls forth complaints from us in the lovely tone of children through the vernacular press. Our complaints do not arise from a desire to endanger our paternal Government. But unfortunately our Government has through fear begun to look upon our complaints as emanating from disloyalty. It thinks that our writings are seditious and are calculated to affect the loyalty of the uneducated masses. When the inauspicious time for the destruction of the liberty of the vernacular press has come, such ideas must spring in the minds of the members of the Legislative Council. The writer then, after referring to the chief provisions of Act IX of 1878, and to the speech of Sir Alexander Arbuthnot, says that Lord Lytton observed that the restrictions which the new Act has placed upon the vernacular press would be removed when sound education became general throughout the country. But this appears to us as difficult a question as the admission of natives to the civil service. We hope that the native press conference, which is about to meet at Bombay, will take into its consideration Act IX of 1878, because the Government believes that the Marathi papers are very seditious in tone, and, therefore, they are more liable to the operation of the Act than other vernacular newspapers.

Circulation,
190 copies.

The *Urdu Akhbār*, Akola, of the 23rd March, has an editorial in English on the Vernacular Press Act. The article opens thus:—"India is greatly indebted to England for the liberty of the press. But now we are sorry to inform our readers that the time has now come when we shall have to blame our Government for depriving us of the said 'liberty.' We grant that vernacular newspapers for the past few years have enjoyed

unrestrained liberty in the Bombay presidency, though we in these Assigned districts had often to submit to the inconsiderate and severe treatment of the military authorities actually ruling in the province. Newspapers in the Bombay presidency and elsewhere were ever too candid in expressing their honest views about the British Government. They were, we confess, always alert in placing before the public the injustice of the actions of the Government officers individually and as a body. But we assure our authorities and the Supreme Government that they never meant to teach disloyalty to our Indian subjects." Further on, the writer argues that the object which the Government has in view in establishing a censorship of the vernacular press will be defeated, because English education has made great progress in the country, and a large portion of the native community is able to read the newspapers published in English. The vernacular papers never published knowingly anything false or fabricated. The just strictures passed upon the Government by the vernacular press have not caused a rebellion in any part of the country.

The *Shola-i-Tar* of the 26th March, after publishing the substance of the speeches of Sir Alexander Arbuthnot and Lord Lytton about the Vernacular Press Act, says that one of the reasons urged in defence of placing restrictions upon the liberty of the vernacular press is that it spreads sedition. Looking at the peace and tranquillity which we enjoy under British rule, no man will be so foolish as to desire the overthrow of English supremacy in India. If any man ever writes an article which is calculated to excite sedition, he writes it out of stupidity rather than disloyalty. However, the provisions of the Indian Penal Code were quite sufficient to repress this evil. Three or four successful prosecutions would have struck a wholesome terror in the minds of the vernacular journalists. The writer also points out the inadvisability of gagging the vernacular press on the ground that

Circulation,
310 copies.

it is a means of bringing the unjust acts of Europeans in the mufassal to the notice of the Government.

A correspondent of the *Aftab-i-Panjab* of the 28th March says that many Anglo-Indian papers have raised a loud clamour against the vernacular press. The vernacular press is an eye-sore to them. But we hope that our wise Government will never listen to their evil advice. It knows very well that the natives are its faithful subjects, and that the vernacular press has furthered the cause of education among them in a hundred years more than would otherwise have been possible in a thousand years. Some prejudiced Europeans look with jealousy at our rapid progress, and fear that if we become as much civilised as they, they will not be able to call us uncivilised, black pigs, and damned blackguards. If Government follows the counsel of our enemies, and deprives us of the liberty of the press, we will soon relapse into our former state of ignorance. It is indeed a great shame that we should continue ignorant even under the enlightened British rule.

Circulation,
100 copies.

The *Qaisar-ul-Akhbar* of the 24th March, after referring to the attitude of hostility of the *Pioneer* and other Anglo-Indian papers towards the vernacular press, says that the Government should have first dealt with the Anglo-Indian papers, because they are more seditious than the vernacular papers. The latter keep the Government informed about the grievances, the sentiments, and feelings of the native population. But the Anglo-Indian press has made it its duty to hide the real state of things, which is very dangerous. A little spark of fire, if kept out of sight, gradually becomes a mighty flame. It is opposed to the principles of British administration to enact a law for a particular class of the community only. It is not yet known what rebellion have the writings of the vernacular press excited. Indeed, there must be a law for the repression of seditious writings, but

that law should be applicable to the whole Indian press and not to any particular section of it only.

The *Safir-i-Hind* of the 23rd March, the *Patiala Akhbār* of the 25th March, the *Nār Afshan* of the 28th March, and the *Mashir-i-Qaisar* of the 24th March, sympathise with the objects of the Government in enacting the Vernacular Press Act.

GENERAL ADMINISTRATION.

The *Mitra Vilas* of the 25th March publishes a communicated article which is headed. "The

Circulation,
200 copies.

The License Tax.

famine-tax demon." The writer says

that since the establishment of British supremacy in India, all these demons, who formerly used to infest the country, have forsaken India and taken asylum in Central Asia, Russia, Turkey, &c. But still their evil souls even now pay occasional visits to India, taking good care to appear in shapes friendly to the Government, as, for instance, in the shape of the road-tax, the irrigation-tax, the salt-tax, &c. Thus in these shapes they walk among the people and drink their life blood to quench their own thirst. One of them has lately appeared in the country in the shape of a famine-tax. It is bent upon oppressing only the poor classes of the community. As soon as this demon was conceived in the mother's womb, all India resounded with cries of sorrow and grief loud enough to rend the skies. It is beyond dispute that this demon is more dreadful than any of those we come across in the Hindu mythology. We are quite unable to cope with such a powerful foe. Nothing but the kindness of our Empress can protect us against the demon. Will not Her Majesty protect her subjects against this enemy? Will all our wailing and crying before our mother be useless? Are the fates unfavourable to us in every way? Is it the wish of Heaven that India should suffer pain or distress as much as possible?

Circulation,
212 copies.

A correspondent of the *Vakil-i-Hindustan* of the 22nd March contends that the natives of Panjab have preferential claims to appointments in the public service in the Panjab. When the province of the Panjab was first annexed there were no educated natives in the province, and, therefore, in order to carry on the work of the administration of the province, the Government had to indent upon Bengal and the North-Western Provinces, where education had already made some progress, for educated men. But although educated natives are now available in the Panjab, yet crowds of Bengalis and North-West men find their way to the Panjab, and are appointed to ministerial offices through the influence of their countrymen who are already in the public service. Some years ago the Panjab Government issued a circular to the effect that no man who has not passed the middle school examination shall get an appointment of Rs. 25 or more a month. But we know very well how far that circular has been observed in actual practice.

Circulation,
212 copies.

The *Vakil Hindustan*, Amritsar, of the 22nd March, in its local news columns, says that according to the rules prescribed by the Government the fresh election of the members of municipal committees should take place after an interval of two years. The system of holding fresh elections after fixed intervals of time is productive of great good, even though the same members may be elected again. The last election of the members of the municipal committee took place four years ago. After the lapse of two years, Colonel Hall, the late Deputy Commissioner of Amritsar, recommended to the local Government that, in consideration of the services rendered by the members in connection with the visit of His Royal Highness the Prince of Wales to Amritsar, a new election should not be held. The Panjab Government sanctioned the proposal of Colonel Hall. But we don't

know for what term of years the Government has been pleased to defer the next elections. It is a very great mistake to make the office of member of a municipal committee tenable for life.

The *Akhbār-i-Tamannā* of the 24th March protests against the License Tax and the extension of the operation of the the Printing Presses. licence tax to the printing presses.

Circulation,
125 copies.

The proprietors of the printing presses are also suffering from distress as the other classes of the community. At the present time of scarcity the prices of all other things and articles have increased, but the prices of newspapers continue unchanged. Moreover, the high prices have also affected the income of newspaper presses, as the number of subscribers has necessarily fallen off. Natives do not appreciate newspapers. And this is the reason why newspapers do not flourish in India as they do in England. National sympathy has long ceased to exist in India. And the state of chronic distress to which we are exposed disables us from doing anything for each other's benefit. The foreigners who are residing in our own country far from sympathising with us laugh at our helplessness. It should be borne in mind that newspapers act as interpreters between the Government and the people, therefore, the Government will injure itself by imposing a tax upon them. The financial position of many printing presses is very unsatisfactory. The Government should exempt the printing presses from the payment of the licence tax. If it is unable to grant this indulgence, it should order that every printing press should get a portion of Government printing work.

A correspondent of the *Rohilkhand Akhbār* of the 23rd March, referring to a letter published in the *Pioneer* on the poverty of the agricultural classes, says that the reason assigned by the writer in the *Pioneer* for the poverty of the agricultural classes is no doubt true to some extent. But why should not the mahajans try to realise their money from the peasants, and why should not the law assist them in recovering their money?

Circulation,
210 copies.

Money-lending is a kind of trade, and every trade is carried on with a view to profit. Look at the strict rules of the indigo trade which is extensively carried on by Europeans. Suppose a cultivator enters into a contract with a European indigo manufacturer for the supply of fifty rupees worth of indigo at the time of the next indigo crop. The European advances him the sum of fifty rupees, and exacts a bond to the effect that if he fails to supply any portion of the quantity fixed by the bargain, he will have to pay four times the value of that portion plus the interest upon the value at the rate of twenty-four per cent. But suppose the crop does not turn out to be so good as he expected, and he is not able to supply more than twenty-five rupees worth of indigo to the European indigo manufacturer; in this case he executes a bond for Rs. 100 (i.e., four times the sum of the remaining twenty-five rupees), together with interest at the rate of twenty-four per cent. Now the creditor applies to the civil court for a decree against his debtor, and the costs of the suit swell the amount to Rs. 150. The decreeholder realises his money by the sale of the house and live-stock of the judgment-debtor. The heavy assessment is another cause of the poverty of the agricultural classes. When the settlement of a district is to be effected, the surveying operations are set on foot, and the amin with his train of ten or twelve followers goes into the interior. The cultivator must provide ten *seers* of grain in addition to ghi and sugar for his horse, and one *seer* of flour, four *chataks* of sugar, and two *chataks* of ghi to each of his followers every day. Then he puts down the *khaki* soil as *chahi*, barren land as cultivated land, and so forth, in order to extort bribes from the landholder. Then the munsarim, the sadr munsarim, the deputy collector, and the settlement officer check the work of the amin one after the other, and during this interval of time the agricultural classes are exposed no less than fifty times to the depredations of the men of the settlement department. About thirty-five years ago only about half the portion of

cultivable area of land was actually cultivated at any one time, still grain used to sell very cheap, as, for instance, grain at two maunds the rupee, ghi four *seers*, &c. But now the whole cultivable area is cultivated, and still high prices rule the market, and the poor classes are hardly able to get a sufficient quantity of food every day. The people are pressed by heavy taxation in a variety of forms. Bribery and corruption are very prevalent among the public servants. The *shukrana* of pleaders and mukhtars is a tax levied under the Government which ruins the litigants. Look at the honesty of the police department. Suppose a man loses five hundred rupees worth of property by theft. If he does not report the theft at the police thana, he runs the risk of being charged with concealing a theft. If he reports the theft to the police, the thanadar asks him to fix the estimated value of the stolen property at five rupees. If he agrees to this, well and good. If he does not agree to the proposal of the thanadar, he is accused and convicted of falsehood, and has to spend a large sum of money in order to secure his acquittal. The heavy assessments and the heavy irrigation tax are the main causes of the poverty of the agricultural classes. Suppose the irrigation tax upon paddy-fields is Rs. 3-2-0 per bigha, and the revenue demand Rs. 2 per bigha. Let four maunds of paddy be the outturn of a bigha. If paddy sells at thirty-five *seers* the rupee, as is the case in ordinary years, then two maunds and twenty-nine *seers* of paddy must go towards paying the irrigation tax, and one maund and thirty *seers* towards paying the revenue demand, leaving a deficit of nineteen *seers* of paddy. Besides this deficit the cultivator has had to purchase the seed, to support his family and cattle, and to pay the dues of the ziladar and chaukidar of the canal. These are the real causes of the poverty of the agricultural classes, and not their practice of borrowing.

The *Lama-i-Nur*, Jaunpur, of the 24th March, in its local news columns, says that this district is very unfortunate. First, the office

Circulation,
57 copies.

The abolition of Munsif's Court in Jaunpur.

of the district judge, Jaunpur, was abolished. Now the pargana munsif's court has been abolished, and the small cause court has been established.

RAILWAY.

Circulation,
495 copies.

A correspondent of the *Koh-i-Nur* of the 23rd March, writing from Wazirabad, complains of the misbehaviour of the officials of the Northern State Railway, Peshawar, towards native passengers. Native converts are not ashamed to beg alms from door to door, while they are out of employ. But when they are appointed to posts under the Government, their pride and haughtiness know no bounds. The writer mentions two instances of the ill-treatment of native passengers on the Northern State Railway, Peshawar, for the information of the Traffic Manager. On the 12th March, 1878, two native gentlemen went to the Jhelum railway station and took second class tickets. They took their seats in the compartment which was reserved for native gentlemen. But when a European passenger came, the sign-board bearing the inscription "native gentlemen," which was affixed to the compartment, was removed. Thus, for the sake of the European passenger, the two native gentlemen had to vacate the compartment. They were then allowed a compartment in a third class carriage.

On the 15th March, 1878, Munshi Asa Nand, Extra Assistant Commissioner, Kohat, and another native gentleman paid the second class fare at Gujranwala and took their seats in a second class carriage. But when a European gentleman and lady wanted to sit in the second class carriage, the native gentlemen were removed from the second class carriage to a third class carriage. When the train arrived at Wazirabad the European passengers, who occupied the first and second class carriages, reached their destination, and, therefore, alighted from the carriages. Here a native gentleman bought a second class ticket, and took his seat in the second class

carriage. Soon after a European lady wanted to sit in the second class carriage, and told Mr. Parcel, the railway guard, that she would not like to travel with a native. Accordingly Mr. Parcel went up to the native gentleman, who was seated in the second class carriage, and drove him out of the carriage with a strong reproof. He then offered to pay the first class fare and took his seat in the first class carriage, to which Mr. Parcel agreed. Accordingly he took his seat in the first class carriage. But soon after a European gentleman and a lady came and wanted to sit in the carriage. Mr. Parcel then had his baggage thrown out of the carriage by *kulis*, and told him that natives could sit in first or second class carriages only when there were no European passengers. He then told Mr. Parcel that he would report the matter to the Traffic Manager. On this Mr. Parcel became angry and abused him. He then had to take his seat in a third class carriage.

LOCAL AND MISCELLANEOUS.

The *Bostan-ul-Ashqin*, Lucknow, of the 22nd March, in its correspondence columns, publishes an article headed "Váhipur" (which is evidently a fictitious name of some place). The writer says that the tahsildar of this place is dog-brained* or dog-headed. He is an ass without the tail. He is not an intelligent man. He does not understand cases that come to him for decision. He has to re-write nine or ten times the evidence that he takes down in any case. He is also not an influential man. Heaven only knows what ass has made him a tahsildar. As regards industry, he calls upon the house of every European in the morning, and sees that the privies and the kitchen-rooms are clean, and makes arrangements for the supply of grass and fodder for their horses. As regards the administration of justice by him, any man who pays him a bribe wins the case. Thou-

*A man who talks too much is said in contempt to have the brain of a dog.

sands of poor men are the victims of his oppression. But the Commissioner and the Board of Revenue speak very highly of him ; this is because he knows how to impose upon the Government, otherwise who would care for such thieves as he is? He sits in his office till 9 p. m. God's wrath and vengeance be upon the man who gives so much trouble to himself and his subordinates!

Circulation,
190 copies.

The *Urdu Akhbār*, Akola, of the 23rd March, in its correspondence columns, says that the magistrate of Gorakhpur has ordered that all shops must be closed for one week from the 7th March. The cause of his issuing such an order is not known. How will the poor classes of the community at Gorakhpur be able to obtain food during this interval?

Circulation,
45 copies.

The *Nizam-ul Akhbār* of the 25th March, says that this paper was started on the 1st of May, 1876, which was the anniversary day of the birth of Nawab Mir Mahbub Ali Khan, the ruler of Haidarabad. And the paper was called *Nizam-ul-Akhbār* after him. We have, therefore, strong hopes of pecuniary aid from the nobility and gentry of Haidarabad. We will publish at some future time a list of those rāises of Haidarabad who subsidise our paper. We will also occasionally speak of those rāises who have neglected to subsidize it.

A correspondent of the same paper, writing from Haidarabad, says that the reason why the rāises of Haidarabad do not take in the *Nizam-ul Akhbār* is that they think the price of the paper to be too high. We deeply regret, says the editor, the appreciation or rather the insagacity and mean-spiritedness of the rāises in question. This is the generosity which they are going to show towards a respectable gentleman who, trusting to their liberality, took upon himself the

laborious task of publishing such a paper in order to increase the splendour and fame of the Haidarabad State. But now such unwelcome news from our correspondent greets our ears. We are unable to decide whether we should publish the names of the rāises in question in our paper or not. All things considered, we have thought fit to ask our correspondent to enquire of the high-minded rāises what price they can afford to pay for our paper. On receipt of a reply from our correspondent, we will fix the price accordingly.

The *Oudh Akhbār* of the 23rd February published an article containing a brief account of the British constitution. In this article the British constitution was described as a limited monarchy. In reference to the above article one Sajid Ali, of Kakori, has communicated an article to the *Oudh Punch* which is published in the issue of the 26th March. The following is the substance of the remarks which the writer makes about the powers and prerogatives of the King of Great Britain:--The King of Great Britain has the same absolute power in his Kingdom which an Asiatic or African monarch has. He may act in accordance with justice and the laws of the State ; or he may do injustice, and suspend the operation of any law for a time or abrogate it, as he pleases ; or without a formal suspension or abrogation he may not act in accordance with it. He can kill and imprison a man without cause. He can forgive a convict. He can seize the property or estate of any man. He can make peace and war according to his own pleasure. He may or may not act upon the advice of his ministers or parliament. No man or body of men can take him to task for any illegal or unjust act committed by him. Further on, the writer remarks that the House of Commons has the power by law to grant or refuse any demand for money made by the King for public purposes. The House can remit or impose any tax upon the people. If the King wishes to wage a war against a foreign State, and Parliament

Circulation,
230 copies.

refuses to grant the expenses of the war, in such a case the former Kings adopted one of the two following courses:— (1) Those who showed any regard for Parliament met the expense of the war by borrowing. (2) Some of them forcibly levied taxes upon the people. Some Kings killed many innocent men after accusing them of some crime. Some English Queens also perpetrated many illegal and tyrannical acts. Queen Mary is still known as the Bloody Mary. She burnt hundreds of men to death. Queen Elizabeth also was guilty of many murders. In spite of possessing such absolute powers, the Kings of Great Britain have generally acted in accordance with the law. During the reign of Her Majesty the Habeas Corpus Act has been two or three times held in abeyance for months.

[The *Oudh Punch* is at enmity with the *Oudh Akhbár*; therefore neither of them loses an opportunity to have a fling at the other. The *Oudh Punch* is more explicit and outspoken in its attacks upon its contemporary. It usually calls the *Oudh Akhbár* the *Banian Akhbár* in contempt. In its issue of the 26th March it censures the proprietor of the *Oudh Akhbár* as being one of those men who are in the habit of extorting money from Native Chiefs, and to whom His Excellency the Viceroy and Governor-General of India referred in his speech at the Legislative Council at the time of passing the Vernacular Press Act.

The *Hindi Pradip* of the 1st March, the *Kavi Vachan Sudha* of the 18th March, and the *Oudh Punch* of 12th March, published short articles on the levy of the license tax in that style of writing in which the native women lament their dead relatives. The tax was described as calculated to ruin and kill the natives, &c. The article of the *Oudh Punch* was noticed in the *Selections* for the week ending the 16th March, 1878, page 204. The *Akhbar-i-A'lam* of the 27th March republishes the articles in question from the *Kavi Vachan Sudha* and the *Oudh Punch*.]

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>Aftab-i-Panjab</i>	Lahore	Urdu	Bi-weekly	March 25th & 28th, 1878.	100 copies.
2	<i>Afzal-ul-Akhdar</i>	Meerut	Ditto	Weekly	March 27th, 1878.	327 copies (including 50 copies taken by Govt.)
3	<i>Agra Akhdar</i>	Agra	Ditto	Ditto	" 21st "	100 copies.
4	<i>Ahsan-ul-Akhdar</i>	Allahabad	Ditto	Ditto	" 24th "	80 "
5	<i>Akhdar-i-A'lam</i>	Meerut	Ditto	Ditto	" 23rd "	945 copies (including 336 copies taken by Govt.)
6	<i>Akhdar-i-Am</i>	Lahore	Ditto	Ditto	" 27th "	125 copies.
7	<i>Akhdar-i-Tamannat</i>	Lucknow	Ditto	Ditto	" 24th "	120 "
8	<i>Akhdar-i-Akhdar</i>	Delhi	Ditto	Ditto	" 23rd to 26th "	348 copies (including 94 copies taken by Govt.)
9	<i>Aligarh Institute Gazette</i>	Aligarh	Urdu-English	Bi-weekly	" "	130 copies.
10	<i>Anjuman-i-Hind</i>	Lucknow	Urdu	Weekly	" 23rd "	410 copies (including 250 copies taken by Govt.)
11	<i>Anjuman-i-Panjab</i>	Lahore	Ditto	Ditto	" 22nd "	58 copies.
12	<i>Benares Akhdar</i>	Benares	Hindi	Ditto	" 21st "	140 "
13	<i>Bharat Bandha</i>	Aligarh	Hindi-English	Ditto	" 15th & 22nd "	" "

List of papers examined.—(continued.)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
14	Boslen-ul-Ashqin	Lucknow	Urdu	Weekly	March 22nd 1878.	352 copies.
15	Dababab Sikkandri	Bampur	Ditto	Ditto	" 25th "	" "
16	Gwalior Gazette	Gwalior	Hindi-Urdu	Ditto	" 17th "	125 "
17	Jaipur Akhbar (Rajputana).	Jaipur	Urdu	Ditto	" 22nd "	142 "
18	Jawah Tar	Meerut	Ditto	Ditto	" 8th & 24th "	300 "
19	Karnamah	Lucknow	Ditto	Ditto	" 25th "	300 "
20	Kavi Vachan Sudha	Benares	Hindi-English	Ditto	" "	500 "
21	Khair Khwah-i-Panjab	Gujranwala	Urdu	Bi-monthly	" 22nd "	" "
22	Khushid-i-Alam	Lahore	Ditto	Weekly	" 25th "	495 copies (including 30 copies taken by Govt.)
23	Koh-i-Nar	Ditto	Ditto	Ditto	" 23rd "	57 copies.
24	Lama-i-Nar	Jaunpur	Ditto	Ditto	" 24th "	85 "
25	Lauh-i-Makfas	Moradabad	Ditto	Ditto	" 22nd "	500 copies (including 50 copies taken by Govt.)
26	Lawrence Gazette	Meerut	Ditto	Ditto	" 26th "	200 copies.
27	Lytton Gazette	Delhi	Ditto	Bi-monthly	" 22nd "	300 "
28	Mashir-i-Qaisar	Lucknow	Ditto	Weekly	" 24th "	80 "
29	Meerut Gazette	Meerut	Ditto	Ditto	" 23rd "	400 "
30	Mihir-i-Darakhshan	Delhi	Ditto	Tri-monthly	" 21st "	200 "
31	Mitra Bilds	Lahore	Hindi	Weekly	" 25th "	125 "
32	Musid-i-Hind	Delhi	Urdu	Bi-monthly	" 24th "	245 "
33	Muhib-i-Hind	Meerut	Ditto	Weekly	" 16th "	" "

34	Mutla-i-Nār	...	Cawnpore	...	Ditto	...	Ditto	26th	50	"
35	Naiar-i-Azam	...	Moradabad	...	Ditto	...	Ditto	21st	90	"
36	Najm-ul-Akhdār	...	Meerut	...	Ditto	...	Daily	25th to 30th	150	"
37	Nizam-ul-Akhdār	...	Delhi	...	Ditto	...	Weekly	25th	45	"
38	Nār-i-Afshār	...	Ludhiana	...	Ditto	...	Ditto	28th	407	"
39	Nusrat-ul-Akhdār	...	Delhi	...	Ditto	...	Tri-monthly	21st	100	"
40	Nusrat-ul-Islām	...	Ditto	...	Ditto	...	Ditto	"	70	"
41	Oudh Akhdār	...	Lucknow	...	Ditto	...	Daily	" 25th to 30th	700 copies (including 50 copies taken by Govt.)	"
42	Gudh Punch	...	Ditto	...	Ditto	...	Weekly	26th	230 copies	"
43	Punjabi Akhdār	...	Lahore	...	Ditto	...	Ditto	23rd	325	"
44	Patiala Akhdār	...	Patiala	...	Ditto	...	Ditto	25th	247	"
45	Prince of Wales' Gazette	...	Meerut	...	Ditto	...	Ditto	28th	150	"
46	Qaisar-ul-Akhdār	...	Allahabad	...	Ditto	...	Ditto	24th	100	"
47	Rahbar-i-Hind	...	Lahore	...	Ditto	...	Bi-weekly	" 23rd & 26th	450	"
48	Rohilkhand Akhdār	...	Moradabad	...	Ditto	...	Weekly	23rd	210 copies (including 50 copies taken by Govt.)	"
49	Sadiq-ul-Akhdār	...	Bhawalpur	...	Ditto	...	Ditto	28th	692 copies	"
50	Safir-i-Budhān	...	Muzaffarnagar	...	Ditto	...	Ditto	20th	500	"
51	Safir-i-Hind	...	Amritsar	...	Ditto	...	Ditto	23rd	220	"
52	Saqi-ul-Akhdār	...	Delhi	...	Hind-Urdu	...	Tri-monthly	20th	26	"
53	Sir Panch Hind	...	Lucknow	...	Urdu	...	Weekly	21st	150	"
54	Shalasi-Tār	...	Cawnpore	...	Ditto	...	Ditto	26th	310	"
55	Suhail Hind	...	Meerut	...	Ditto	...	Ditto	"	146	"
56	Tohfah-i-Kashmir	...	Srinagar	...	Ditto	...	Ditto	20th	250 copies (including 200 copies taken by Maharaja of Kashmir)	"
57	Umdat-ul-Akhdār	...	Fatehgarh	...	Ditto	...	Ditto	20th	150 copies	"
58	Urdu Akhdār	...	Delhi	...	Ditto	...	Ditto	24th	69	"

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
59	Urdu Akhbar	Akola	Marathi	Weekly	23rd	130 copies.
60	Urdu Akhbar (Akola)	Ditto	Urdu	Ditto	"	190 "
61	Pakli-i-Hindustan	Amritsar	Ditto	Ditto	22nd	212 "

PRIYA DAS,

Government Reporter on the Vernacular Press of Upper India.